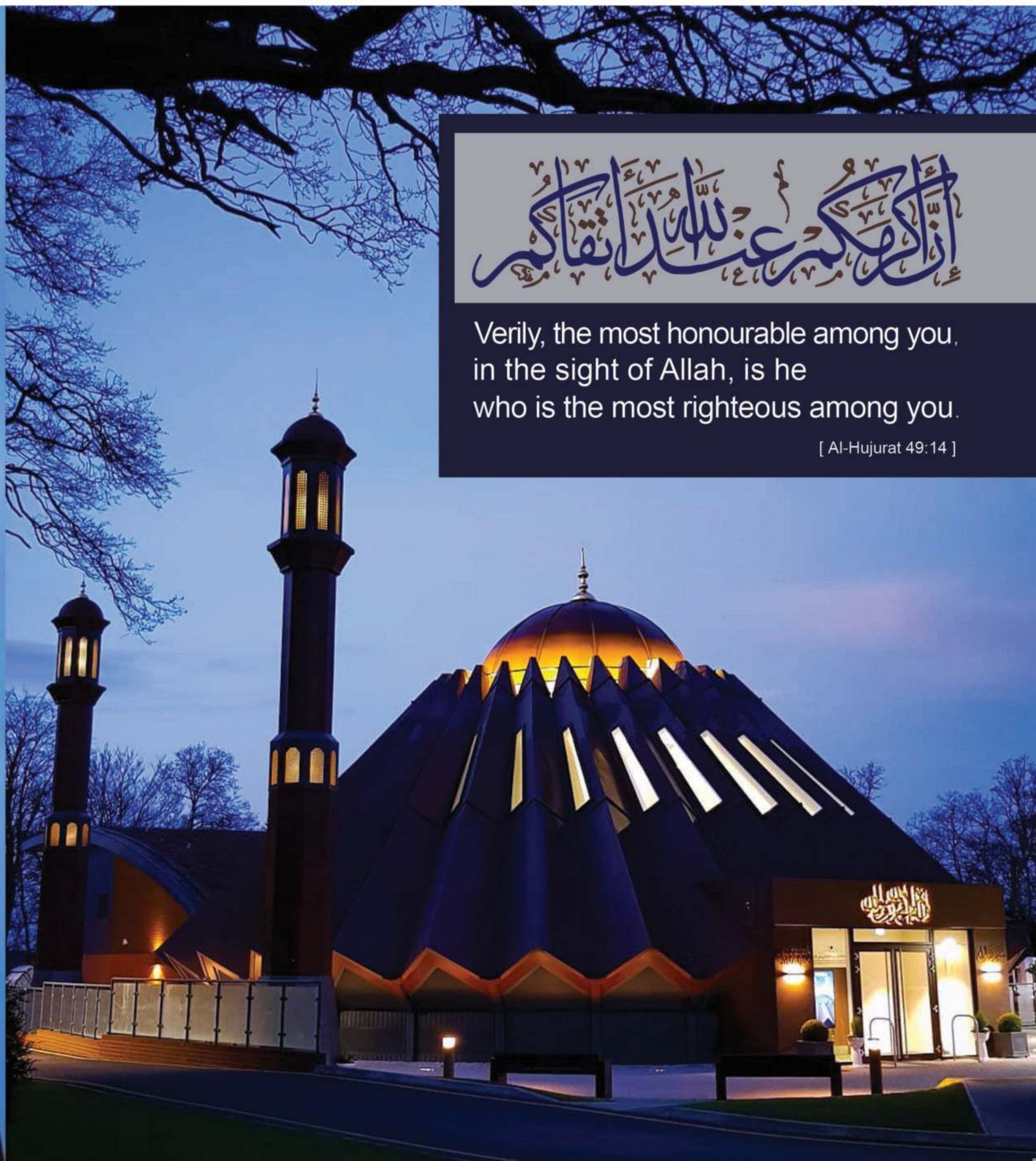
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ANSARUDDIN

September/October 2020 | Tabook/Ikha 1399HS | Muharram/Safar 1442AH | Vol. 17 No. 5







Huzoor e Aqdas (May Allah be his helper) has graciously given us the responsibility to construct and operate the Masroor Eye Institute in Burkina Faso, West Africa. This will, inshaAllah, be a state-of-the-art teaching eye hospital which is being built at this time with planned completion and opening in 2020. The cost of this project will be over 1 million pounds. Once complete this 'sadqa jaria' will benefit the whole of West Africa, providing premium eye treatments to thousands of patients every year. If you donate £10,000 or more, you will inshaAllah be invited to the inauguration ceremony. Donations of £5,000 or more will inshaAllah be acknowledged in the hospital.

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

ANSARUDDIN

Majlis Ansarullah UK

PLEDGE

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ

وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One (and) has no partner, and I bear witness that Muhammad ﷺ is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha'allah.

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HOLY QUR'AN

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ﴿۱﴾

لَیۡسَ الۡبِرَّ اَنۡ تُوَلُّوۡا وُجُوۡہَکُمۡ قِبَلَ الۡمَشۡرِقِ وَ الۡمَغۡرِبِ وَ لٰکِنَّ الۡبِرَّ
مَنۡ اٰمَنَ بِاللّٰہِ وَ الۡیَوۡمِ الۡاٰخِرِ وَ الۡمَلٰٓئِکَۃِ وَ الۡکِتٰبِ وَ النَّبِیّٖنَ ۚ
وَ اٰتَی الۡمَالَ عَلٰی حُبِّہٖ ذَوِی الۡقُرۡبٰی وَ الۡیَتٰمٰی وَ الۡمَسٰکِیۡنَ وَ ابۡنَ
السَّبِیۡلِ ۙ وَ السَّآئِلِیۡنَ وَ فِی الرِّقَابِ ۚ وَ اَقَامَ الصَّلٰوۃَ وَ اٰتَی الزَّکٰوۃَ ۚ
وَ الۡمُوۡفُوۡنَ بِعَہۡدِہِمۡ اِذَا عٰہَدُوۡا ۚ وَ الصّٰبِرِیۡنَ فِی الۡبَاۡسَآءِ وَ الضَّرَّآءِ
وَ حِیۡنَ الۡبَاۡسِ ؕ اُولٰٓئِکَ الَّذِیۡنَ صَدَقُوۡا ؕ وَ اُولٰٓئِکَ ہُمُ الۡمُتَّقُوۡنَ ۝

In the name of Allah, the Gracious, the Merciful.

It is not righteousness that you turn your faces to the East or the West, but *truly* righteous is he who believes in Allah and the Last Day and the Angels and the Book and the Prophets, and spends his money for love of Him, on the kindred and the orphans and the needy and the wayfarer and those who ask for *charity*, and for *ransoming* the captives; and who observes Prayer and pays the Zakat; and those who fulfil their promise when they have made one, and the patient in poverty and afflictions and *the steadfast* in time of war; it is these who have proved truthful and it is these who are the God-fearing.

[Al-Baqarah, 2:178]

HADITH

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ بِشْرٍ، قَالاَ حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ حَسَدَ إِلاَّ فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ مَالاً فَسَلَّطَهُ عَلَى هَلَكَتِهِ فِي الْحَقِّ وَرَجُلٌ آتَاهُ اللَّهُ حِكْمَةً فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا "

Ibn Mas'ud ﵁ relates that the Holy Prophet ﷺ said:

"Only two persons are worthy of being envied; a person upon whom Allah bestows iches and gives him the power to spend in a righteous cause; and a person whom Allah bestows wisdom by which he judges and teaches".

[Sahih Bukhari, Vol. 1, Kitab-ul-ilm, Hadith No. 73, p. 144]



Writings of the Promised Messiah
عليه السلام



Taqwa - Not Tribes

God's pleasure does not lie in somebody's physique or this or that tribe; He always looks towards the Taqwa (righteousness and the quality of fearing God).

إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ

(That is, the most honourable in the sight of God is the one among you who is most God fearing). It is quite false and meaningless to say that I am a Sayyed, a Mughal, a Pathan or a Sheikh. If somebody takes pride in his caste being a great one, he does something that is of no value. When a man has passed away from this world, all the castes become non-existent. God does not look to the castes nor it man can attain to salvation because he belongs to a 'great family'. The Holy Prophet ﷺ, told Hazrat Fatima رضي الله عنها not to take pride in being the daughter of a Messenger of God.

God has nothing to do with the castes. The man attains to spiritual ranks because of his Taqwa. The castes and the tribes are just a matter of recognition. God has nothing to do with them.

It is Taqwa that generates the love of God and again it is Taqwa that is the basis of the attainment of high ranks.

If somebody is a Sayyed and he becomes a Christian and abuses the Holy Prophet ﷺ, and insults the commandments of God, can it ever be said that since he is a descendant of the Holy Prophe ﷺ, he will attain to salvation and he will be made to enter the paradise?

إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ

In the sight of God, the true religion which grants salvation is Islam.

[Malfoozat Vol. III, p. 343]



Taqwa and our relationship with Allah



Summary of the Friday Sermon by
Hazrat Mirza Masroor Ahmad (aba)
Khalifatul-Masih V, Delivered on 13th April 2018 at
the Basharat Mosque, Pedro Abad, Córdoba, Spain

After reciting the Tashahud, Ta'awuz and Surah Al-Fatihah, Hazrat Khalifatul Masih V (aba) stated:

In this age, disorder and turmoil has spread everywhere and at every level; home, community, nations and international, in the world. Despite all the progress in this age of science, rationality and enlightenment, mankind is lost in darkness. Mankind has forgotten their Creator and Lord and in pursuit of this world, are heading towards the pit of destruction. Under such circumstances, one may understand, to an extent, why the non-Muslim world is lost in the allure of the worldly attractions. This is because their religion does not present a comprehensive and complete solution in terms of guiding them towards Allah the Exalted. However, one is amazed about the Muslims, who have a comprehensive and complete scripture in its original form, are also in the same boat. This is because, instead of listening to and hearkening to this Appointed One and the Prophet of God Almighty, which would have brought an end to all the disputes, the majority of Muslims have chosen to follow their misguided clerics, who are creating disorder in the name of religion. This is the reason why the Muslim world is being inflicted from all kinds of disorder. Their religious as well as worldly leaders are pushing them into darkness. Taking advantage of this situation, the foreign world, in particular the non-Muslim powers are supplying military hardware and assistance in order to cause the groups of Muslims to fight against each other to promote their own self-interest.

Thus, this is a source of great agony and should motivate us to pray for ordinary Muslims,

while reflecting on our own conditions, if we have achieved the moral and religious status expected by the Promised Messiah عليه السلام. If our practical condition does not reflect that we have reformed after accepting the Promised Messiah عليه السلام, then we may fall into the category of those who are engulfed in disorder and turmoil. The Promised Messiah عليه السلام has continuously and repeatedly guided his Jama'at as to what their state should be following the Bai'at [oath of initiation] and has given us practice advice about how to achieve this purpose. Now, I will present various extracts of the Promised Messiah عليه السلام, which draw our attention towards these matters. Therefore, we should listen to them attentively. Do not consider it sufficient since you have previously heard or read them numerous times before, because we forget even after having read or heard them. At one place, the Promised Messiah عليه السلام states, "It is necessary for our Jama'at to adopt righteousness in this time of disorder, wherein a gust of misguidance, ignorance and depravity is blowing from every direction. … Observing the slightest loss in worldly terms, they abandon religious aspects and the rights of God Almighty. …. They are overtaken by their personal sentiments at the slightest incidents… ., the hearts are void of faith and the practical state is not at all visible. This is the very reason God Almighty has raised me so that I may once again develop these aspects. … God did not at all desire for this field to remain baron and for people to remain distant [from Him]. … and for this very reason we preach that you may acquire a life of Taqwa (God-fearing righteousness)."

So to be a true Ahmadi, transforming our personal condition is a must. Only then will be able to fulfil our pledge of Bai'at. What is the truth of Islam and how can we obtain it? In relation to this, the Promised Messiah عليه السلام states, "Islam means to completely devote oneself to God Almighty and its essence is true and absolute obedience towards God. A Muslim is one, who devotes his entire being to God Almighty and desires to attain the pleasure of God Almighty without the desire of any reward…. Furthermore, all of the virtues and good deeds performed by him, should be performed with a sense of pleasure and delight."

The Promised Messiah عليه السلام states, "A true Muslim loves God Almighty by saying and believing that He is my Beloved, my Master, my Creator and Benefactor. For this reason, he places his head on His threshold. Even if a true Muslim is told that he will not receive any reward for these deeds; that there is no hell, no heaven, no comforts and no delights, he will still not at all be able to refrain from performing good deeds and loving God." This is selfless love towards God Almighty, which the Promised Messiah عليه السلام desires to establish; not for any reward, not for the fear of hell and not in order to attain heaven, rather, one should have pure love for love for God Almighty. One should love God Almighty, even if nothing is received. Therefore, when one utilises his God-given abilities for these objectives and purposes, one witnesses the countenance of His True Beloved.

Describing his state of being engulfed in the love of God Almighty the Promised Messiah

عليه السلام states, "… Thus, in order to become a true believer, it is necessary to develop such a nature where the love and obedience to God is not based on hope and fear of some reward or punishment. Rather, it should be an innate part of his character. Then this love will itself form a paradise, and this in reality is the true paradise, otherwise none can enter heaven until he adopts this way. This is why I say to you i.e. those who associate yourselves with me to tread this path as it is the true path to paradise."

Therefore, the Promised Messiah عليه السلام himself raised the question as to whether obedience is an easy matter. He states: "One who does not obey fully brings the name of this Community to disrepute. There isn't just one commandment, there are numerous such commandments. Just as there are several doors to heaven where one enters through one door and another enters through another, there are also several doors to hell. It should not be the case that you close off one door whilst leaving another open."

The Promised Messiah عليه السلام then states "Bear in mind that by merely enrolling one's name does not enter someone into the Jama'at, Community. … Love one another, do not usurp the rights of one another, and become completely absorbed in the way of Allah so that He may shower blessings upon you. Outside of this there is nothing."

The Promised Messiah عليه السلام states that the practical example of this is like when one merely utters 'sweets' and 'sugar but it cannot fill one's mouth a sweet taste until sweet food is not actually consumed. Similarly, to merely utter one's love for God and declare His Oneness is of no benefit until and unless there is the practical aspect to it. The Promised Messiah عليه السلام stated that our Community desires to please God Almighty, therefore give priority to the faith. If you too wish to please God, then give preference to your faith. Your first priority should be your faith. He warned us that if you possess no devotion and sincerity then you are false and, in such circumstances, one will perish even before the enemy if he has no devotion. God Almighty cannot be misled or deceived, nor can anyone deceive Him. Therefore, it is necessary that you develop true devotion and sincerity in you.

Promised Messiah عليه السلام states that "the best trade is that of faith which will save you from the painful punishment. Hence, I too say in these words of God Almighty: 'shall I point out to you a bargain that will save you from a painful punishment?'. …Those who desire to progress in their knowledge should read and ponder over the Holy Quran. Wherever he is unable to understand something he should ask. If he does not comprehend any meanings he should ask of others and benefit from doing so. The Holy Quran is a sea of knowledge and in the depths of this ocean are large precious pearls and priceless gems."

On one occasion, while drawing the attention of the Jamaat towards Taqwa (God-fearing righteousness) , the Promised Messiah عليه السلام states: "I have been commissioned in order to establish righteousness. The field of piety is deserted. Righteousness should be practiced

instead of raising the sword. The whole world will support you if you practice Taqwa (God-fearing righteousness). Therefore, attain righteousness."

On one occasion whilst directing our attention towards increasing one's spirituality, and increasing one's religious knowledge, the Promised Messiah عليه السلام stated: " A disciple cannot attain any benefit by merely saying: 'I have a connection with my mentor'. Until he acts upon that which he is taught." To say that 'we have taken the oath of allegiance, we have become Ahmadis' or that 'we are born Ahmadis' will not amount to any benefit until you obtain the knowledge yourself. There will be no benefit of being a born Ahmadi or otherwise if you do not increase your religious knowledge. The Promised Messiah عليه السلام says: "Why will there be any strength in your conviction and divine insight if you do not increase your knowledge? You will counter feelings of doubtfulness and suspicion over petty matters which might result into shaking your foundation."

Hence, as the Promised Messiah عليه السلام has advised us to contemplate and ponder over the Holy Qur'an, similarly we should also focus our attention to reading his books and increase our religious knowledge. In the manner, we should also endeavour to establish a relation with Khilafat. In this regard, we should form a connection with the Khalifa of the time through the blessing of MTA and should attain benefit from all his programmes. This is a great resource and every Ahmadi should seek benefit from it.

Whilst directing our attention to express mutual love and affection towards one another and understanding each other's suffering and fulfilling due rights, the Promised Messiah عليه السلام states: "Hence, it should be a practise of ours that we assist our weaker brethren and become a support for them. What a great calamity it would be that if there are two brothers, one from among them knows how to swim, but the other brother does not, would it not be the responsibility of the former to save his brother from drowning, or would he let him drown? It is incumbent upon him to save him from death. That is why the following has been mentioned in the Holy Qur'an: And help one another in righteousness and piety"

The Promised Messiah عليه السلام then says: "No community can be deemed one community until the stronger ones support the weaker ones. This can only take place when one covers the faults of others. Instead of disclosing the faults of others you should look to conceal their shortcomings. It is vital for elders to treat their youngers [brethren] with respect and show them kindness. Remember, a Jamaat cannot be deemed as one if they consume one another; [i.e.] if four friends sit down together, one of them complains about a brother who is poor." It is not possible for one to consume another. Here the word 'consumed' is used in the context mentioned by God Almighty where he has stated that stealing and speaking ill of your fellow brethren is akin to eating the flesh of your dead brother. Thus, do not look at the weaknesses of others and instead focus on their positive traits.

The Promised Messiah عليه السلام says: "A community cannot be deemed as one community which

consume each other and when four people sit down together, they complain about their poorer brother, and they point towards his shortcomings and highlight them, then also look down upon poorer and weaker members of the community with disdain and dislike. Rather, strength lies in unity and becoming one, which increases mutual love and blessings."

The Promised Messiah عليه السلام says: "One should not severely scold the other over trivial matters, which become a source of causing the other grief or can be disheartening for them." Further elaborating on brotherhood and compassion, the Promised Messiah عليه السلام advises us by saying: "Our community cannot flourish until we truly have compassion for each other." If we wish to progress and thrive then we must show each other true compassion. We should use all our capacities and love those who are weaker. Whosoever has the strength should harbour love for those who are weaker. The Promised Messiah عليه السلام says: "I often hear that an individual saw another person stumble and rather than extending him courtesy, that person looks at him with abhorrence and disgust. However, he should have prayed for that individual, then through love and compassion he should explained to him the issue politely. However, instead of this they increase in their malice. If one does not demonstrate forgiveness and show compassion, the matter will only worsen, and the consequences will be grave."

The Promised Messiah عليه السلام says: "I have great expectations from God Almighty as He has promised: That is, I will place those who follow thee above those who disbelieve, until the Day of Resurrection. These are days of weakness and they grant the opportunity to each and every one to bring about a reformation in themselves and improve their condition. To lament one another, hurt one's feelings, to injure one's sentiments by use of harsh language and to consider the weak and humble as lowly people is a sin. Thus, it is the duty of the poor to respect their honourable brothers, and it is the duty of the rich to help the poor and not consider them lowly and despicable. That is because they are brothers with one another, even though their fathers are not the same but ultimately the spiritual father is the same for all and they are the branches of the same tree."

For our reformation, the Promised Messiah عليه السلام has exhorted us to read the book, Noah's Ark, and has repeatedly urged us to read it. The Promised Messiah عليه السلام states: "I have told my Community on numerous occasions to not to merely rely on their Bai'at [oath of initiation] with me. Until you do not reach the depth of its essence you cannot attain salvation. One who simply relies on the exterior aspects is bereft of the essence". If we will not follow the teachings of the Promised Messiah عليه السلام, we certainly will not derive any benefit from these teachings. The Promised Messiah عليه السلام states: "You should regularly study [the book], Noah's Ark and act according to it. Verily, he truly prospers who purifies himself. (87:15). There are thousands who are guilty of committing theft, adultery, immorality, drinking alcohol and lead an evil life and yet they claim to be from among the followers of the Holy Prophet صلى الله عليه وسلم, but can they truly be considered as followers? Certainly not. A true follower is one who adheres to the

teachings of the Holy Prophet ﷺ."

Reciting the book, Noah's Ark to the members of the Jama'at and urging them to read this book, the Promised Messiah عليه السلام states: "In Noah's Ark I have presented my teachings and it is essential for everyone to be aware of them, even if it be that every city's Jama'at organises a Jalsa and read this out to them. … in this way it will not only propagate the message but also establish unity amongst the Jama'at which we seek to instil in them." Therefore, while arrangements should be made to read this out in the Jama'ats, there should also be arrangements for it to be read out on MTA. Everyone should make this a part of their lives. One should read this themselves as well and make an effort to adhere to it.

In regard to saving oneself from sins and outlining the qualities of a true Ahmadi, the Promised Messiah عليه السلام states: "Your duty now is to occupy yourself in supplication, Istighfar [seeking forgiveness], worshipping the Almighty and the purification of one's inner self … Save yourself from every kind of malice, grudge, backbiting, arrogance, vanity, the overt and hidden forms of impiety, indolence and negligence. Remember, ultimately it is the righteous who are granted success just as God Almighty states: and the end is for the God-fearing. Therefore, one should greatly reflect upon trying to become righteous, for ultimately the end is for those who are righteous."

May God Almighty enable us to become true Ahmadis and follow the teachings of the Promised Messiah عليه السلام May we fulfil the due rights of God Almighty and attain His pleasure. May we become those who bring about a reform in our practical condition and pay attention towards increasing our religious knowledge and also fulfil the rights of fellow mankind.

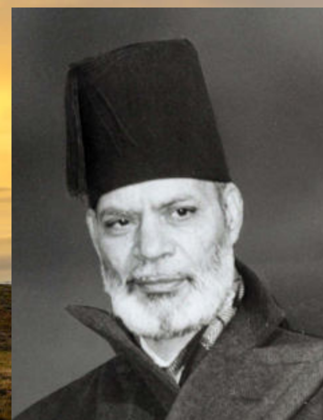
As I have alluded to before that during these days in particular pray for the condition in Pakistan and those residing in Pakistan should also pray a lot for themselves. May God Almighty protect them from every form of evil. You should also pray for the world in general as well as they are rapidly heading towards war. Both Russia and USA are busy in preparations and in reality, they both want to establish their superiority, but the excuse given is that they wish to protect the rights of those being oppressed. In fact, in the guise of seeking to restore the rights of the oppressed which also consists of Muslim countries they want to destroy the Muslim countries. Therefore, may God Almighty guide the Muslims. May God Almighty also destroy those terrorist organisations who are committing atrocities in the name of Islam and may He guide both parties. Above all, may He enable them to recognise the Imam of the age because without this there is no other way for them to be saved. May God Almighty guide them and may the Muslims instead of being a part of this oppression they propagate love, affection and brotherhood according to the true teachings of Islam and fulfil the due rights of God Almighty.

View complete recording of this sermon via MTA online



Moral and Spiritual Values

Ch. Sir Muhammad Zafrulla Khan ؓ
in his book "Islam - Its Meaning for Modern Man"



Islam bases itself on acceptance of life, not on rejection or withdrawal. Monasticism and asceticism are not permissible in Islam (57:28). Righteous living, making proper and balanced use of one's faculties and of the bounties provided by God, is the rule of life (23:52). "Say, 'Who has prohibited the use of the good and pure things which God has provided for His creatures?'" (7:33).

Within this general concept the Quran lays down detailed instructions for the fostering of moral and spiritual values. The object is the beneficent and co-ordinated development of all faculties. Whatsoever God has bestowed upon man by way of inner faculties, and external possessions must all be put to appropriate use (2:4).

That use must be adjusted and regulated, otherwise it would cease to be a moral activity. Islam teaches that natural instincts and tendencies are converted into moral qualities through their proper regulation and adjustment by the exercise of reason and judgement. The Prophet has said that the value of human conduct is determined by the motive and intent that inspire it. An act done under the uncontrolled and unregulated operation of a natural instinct is not a moral act. It may do good or it may do harm, but it does not possess a moral quality.

The Quran classifies moral qualities from different points of view. For instance, there are those that relate to the mind and those that relate to the body. What becomes or can become known to others except when disclosed by the person concerned may both possess a moral quality. The Quran directs: "Approach not evils and indecencies whether manifest or hidden" (6:152). Man is accountable in respect of both kinds of conduct: that which manifests itself in action and that which is contemplated and meditated, but does not find overt expression (2:285).

For example, a person who is openly arrogant acts immorally, but equally immoral is the person who, though outwardly meek and humble, nurses pride in the secret depths of his heart. "They were presumptuous in their hearts and were also very overbearing" (25:22).

Again, moral conduct may be good or it may be bad. Among other characteristics of something which is good is that it is positive; it overcomes

and prevails against that which is bad and, therefore, negative (11:115). A person who consistently fosters good morals subdues even the tendency toward bad morals.

Other classifications of morals include those that affect the individual alone and those that are likely to affect others also. The Quran places every person under obligation to safeguard and promote the welfare of his own soul as well as the welfare of his fellow beings (3:111,115). The Prophet has said: "Thine own soul has also claims on thee, which must be fulfiled."

The Quran, however, makes a distinction between thoughts and designs that are deliberately entertained and those that cross the mind involuntarily, to be suppressed or discarded as soon as they are perceived. The former possess a moral quality and involve responsibility and accountability (2:226). If a person resists or suppresses an involuntary thought which is an incitement to evil, his reaction is moral and constitutes a good action. The same is the case if he seizes upon a passing thought which contains a suggestion for the doing of good and proceeds to translate it into deed, but not so if he acts under a momentary surge of emotion without deliberation or judgement coming into play. On the other hand, if he does not take advantage of the suggestion and ignores it, he misses an opportunity of doing good, and that has a negative moral character.

A few illustrations might help one appreciate the manner in which the Quran teaches that natural instincts may be converted into moral qualities. Take the natural instinct of revenge or retribution that manifests itself in many forms and incites a person to a variety of acts. The regulation of this instinct, by placing it under the control of reason and judgement, converts it into a moral quality; whereas, if it be allowed to operate unrestrained and uncontrolled by reason, it cannot acquire a moral character.

Regulation of a natural instinct may itself have several gradations. With regard to the instinct just mentioned, the first gradation is: A person who has suffered wrong may seek the imposition of a penalty upon the wrongdoer. This is often necessary to safeguard law and order, not only through its deterrent effect on potential lawbreakers, but also by removing the temptation to unrestrained violence on the part of the injured person. However, the penalty must not be out of proportion to the wrong suffered (2:195). The next gradation is: He who forgives a trespass committed against him, intending thereby to effect a reformation in the offender, achieves a higher standard of moral action than the one who insists upon the imposition of a proportionate penalty in all cases (42:40-44). A still higher gradation is: The person wronged should not only suppress his desire to take revenge, and, in cases where reformation may be reasonably expected, forgive the wrongdoer, but he should go further and exercise benevolence toward the latter (3:135).

Where the person who has committed the wrong is powerful and is in a position of authority, and the person wronged or aggrieved is unable to obtain redress or recompense, he might be tempted to descend to fault-finding and even to abuse. The Quran forbids indulgence in either. Abuse is prohibited because it is both false and immodest, and fault-finding is prohibited because it is likely to injure rather than to reform the conduct of the wrongdoer;

for when a person's faults and shortcomings are publicly proclaimed, he begins to indulge in them openly (49:12).

An injured person unable to obtain redress for the wrong suffered by him might entertain spite and enmity in his heart toward the person who has wronged him, but this is also incompatible with right thinking and righteous conduct (15:48). Thus, the proper regulation of the natural instinct of revenge or retribution narrows down its operation within very strict limits. A penalty proportionate to the wrong committed is permissible, but it is better to forgive where forgiveness may be reasonably expected to help the offender improve himself and it is even better to add benevolence to forgiveness. To endure wrong patiently and to forgive is described as a "matter of high resolve" (3:187; 31:18; 42:44).

Another natural instinct is love. Its proper regulation converts it into a high moral quality. Unregulated, it might do great harm. The Quran declares that the strongest and highest love of those who believe is for Allah, meaning that the love of God must come before everything else (2:166). A detailed and specific gradation is prescribed. The love of Allah and the duty owed to Him and the love of His Messenger and the duty of striving in Allah's cause must come before the love of parents, children, brothers, wives, husbands, kinsfolk, country, home, possessions, business (9:24). The very notion of values involves the idea of gradation. Little difficulty arises where duty is clear and there is no conflicting inclination. Difficulty is encountered when duty points in one direction and inclination pulls in another, particularly when inclination also puts on the garb of a duty owed to one's parents, or children, or kinsfolk, or nation, or business, or profession. In such a case, even if there be a duty involved, the duty lower in the scale of values must give way to one that is higher; otherwise, conduct ceases to have a moral quality and is merely an expression of natural instincts and inclinations.

Another consideration affecting the regulation of the natural instinct of love is that preference must be given to a duty owed in respect of benefits received in the past as against an inclination to yield to the natural instinct of love or to do that which might hold out the hope of benefits to be received in the future. In this context, love of parents and the duty owed to them stands higher than the love of children and the duty owed to them. In the case of the latter, the natural instinct does not need to be stimulated, but has to be regulated to check indulgence. The Quran has put the duty owed to parents in close juxtaposition to the duty owed to God. "Thy Lord hath commanded that ye worship none but Him and that ye conduct yourselves towards your parents with beneficence. If one of them or both of them attain old age with thee, never say unto them any word expressive of annoyance, nor reproach them, but address them with kindly speech; and lower to them the wing of humility out of tenderness, and pray, 'My Lord, have mercy on them, even as they nourished me tenderly in my childhood'" (17:24-25).

Again: "We have enjoined on man concerning his parents - his mother bears him in weakness upon weakness, and his weaning takes two years - 'Be grateful to Me and to thy parents. Unto Me is the final return'" (31:15).

Yet again: "We have enjoined on man to conduct himself beneficently toward his parents. His mother bears him with pain, and brings him forth in pain, and the bearing of him and the weaning of him take thirty months" (46:16).

The Prophet has said: "Paradise lies at the feet of our mothers." On one occasion a person asked him: "Which of my kinsfolk has the strongest claim upon me?"
"Thy mother," he replied.
"And after her?"
The Prophet smiled, and said: "Thy mother." Asked a third time, he still said: "Thy mother." When asked a fourth time, he replied: "After her, thy father."
On another occasion he said: "Most unfortunate is the person who is granted an opportunity of serving his parents, and fails to win Paradise through kindness and tenderness toward them."
Here is a very clear gradation in the matter of the duty derived from love and affection: "Worship Allah and associate naught with Him, and conduct yourselves with beneficence toward parents, and toward kindred, and orphans, and the needy, and toward the neighbour that is of the kindred, and the neighbour that is a stranger, and the companions by your side, and the wayfarer, and those who work for you. Surely, Allah loves not the proud and boastful, who are niggardly and enjoin people to be niggardly" (4:37-38).

Love of children is not stressed for it is a natural instinct, but its regulation has been emphasised, for a lot of harm may be, and indeed is, done by a wrong concept of what may be owed to children. The Quran stresses the need of proper upbringing and points out that love of children involves the duty of safeguarding their future, both here and in the Hereafter (66:7).

The natural instinct opposed to love is hate, repugnance, or enmity. If not regulated, it may occasion great damage. Under proper regulation, it promotes dignity, self-respect, and righteousness. It is wrong to consider hate or repugnance in itself as an undesirable moral quality. In the first place it is not a moral quality at all; it is a natural instinct. In itself it is, so to speak, morally as neutral as love. Its proper regulation converts it into a moral quality. One must hate evil; one must resent certain types of wrongdoing. For instance, the Quran says: "Allah has endeared faith to you, and has made it attractive to you, and He has put repugnance in your hearts toward disbelief, disobedience and transgression. Such, indeed, are those who follow the right course, through the grace and favour of Allah. Allah is All-Knowing, Wise" (49:8-9).

A certain amount of misconception has been created in this connection by confusing wrong and evil with the wrongdoer and the perpetrator of evil. The two must be kept distinct. How a wrongdoer should be dealt with has already been noticed in dealing with the natural instinct of revenge. The just punishment of wrong or forgiveness or the exercise of benevolence, in appropriate cases, toward the wrongdoer does not mean that the wrong itself is approved of. Care must, however, be taken that repugnance toward evil or wrong should not cause one to be diverted from the path of duty. For instance, the hostility of a people should not incite one to injustice, however strong might be the resentment felt toward the hostile people. "Let not the hostility of a people incite you to

injustice. Act justly always; that is nearer to righteousness" (5:9). While it is forbidden to let the heart incline toward transgressors (11:114) or to make friends with those who are guilty of transgression, one must deal kindly and equitably even with those opposed to the faith, for Allah "loves those who are equitable" (60:9).

Another natural instinct is the desire to outstrip one's fellow beings in the race for progress and in the acquisition of desirable objects. Islam seeks to regulate the operation of this natural instinct by directing it toward the purpose of achieving moral and spiritual progress. The Quran says that everyone has an urge toward the achievement of some purpose, but that the proper goal toward which to direct this urge is the progressive achievement of righteousness (2:149). If this instinct is not properly regulated it might generate envy, fault-finding, and lack of appreciation of the good qualities of others. It might make a man proud and boastful. All these are harmful qualities against which we have been warned and from which we must seek to safeguard ourselves. One of the prayers taught in the Quran is to seek refuge with God against envy and the mischief of an envious person (113:6). Against fault-finding, the Prophet has said: "If a person falsely imputes to another a moral or spiritual fault, let him beware lest the same fault manifest itself in him which he has falsely imputed to another." The Quran forbids holding other people in scorn or despising them. "Let not one people despise another, haply that people may turn out to be better than themselves, and let not women despise other women, haply these may turn out to be better than themselves" (49:12). Pride and boastfulness and other consequences of the unregulated operation of the instinct of ambition are condemned. "God loves not him who is proud and boastful" (4:37).

The urge toward the propagation of the race is another natural instinct. It is wrong to think that the exercise of this natural instinct is incompatible with the cultivation of the highest spiritual values. This is contrary to the entire concept of moral and spiritual values as inculcated by Islam. Natural instincts are a bounty of God as much as are mental and physical capacities. It is not their essential nature, but their proper or improper exercise, that is good or evil. Indeed, the neglect of any capacity is itself evil inasmuch as it amounts to misuse of it. That is why Islam does not permit celibacy or monasticism as a way of life. It recognises that people who instituted these systems did it with a good motive, but inasmuch as the systems offended against the principle of the beneficent use of all faculties and capacities, they lent themselves to abuse and did harm (57:28).

Islam teaches that married life is the higher state because it is a means of complete and coordinated development of personality, and urges the adoption of that state as an aid toward such development (4:4). The Prophet has said: "The married state is our way. He who deliberately turns away from our way is not of us." He who, having arrived at marriageable age is unable to find a suitable mate, is exhorted to observe complete continence till the opportunity of making a suitable match presents itself (24:34). Extramarital relations are forbidden altogether (17:33).

The exercise of the right of ownership over property, goods, money, and the like is another natural instinct. Its unregulated exercise may, on the one hand, lead to extravagance, and, on

the other hand, to miserliness and hoarding. The first regulation of this instinct imposed by Islam is that what is spent upon others must be pure and of good quality and should have been lawfully earned or obtained. It is only such spending that possesses a moral quality and can be productive of moral benefits, both for him who spends and for him who receives. "Spend of the good things that you have earned, and of what We produce for you from the earth, and seek not what is bad to spend out of it, when you would not yourselves receive it except with closed eyes. Know that Allah is All-Sufficient, Praiseworthy" (2:268).

The next consideration inculcated by Islam is that though individual legal ownership is recognised, and the owner's rights of possession, enjoyment, and transfer of property are safeguarded, all ownership is made subject to a moral trust in favour of those who may be in need. "And in their wealth was a share for one who asked for help and for one who could not ask" that is, one who might be in need, but preferred not to ask others out of a feeling of modesty or self-respect; one who was unable to express his needs at all because he suffered from certain disabilities; and animals (51:20). Giving to others should not be with the object of obtaining a better return from them (74:7), nor should it be on an extravagant scale, which might encourage idleness or leave the donor unprovided for (17:27). Beneficent spending is that which is neither extravagant nor parsimonious, but keeps to the middle path (25:68). Niggardliness is condemned (4:38), and hoarding is accounted a major sin, entailing severe punishment (9:34-35).

These instances should suffice to illustrate how Islam, by seeking to regulate the operation of natural instincts, elevates them into moral qualities. It does not, however, arbitrarily condemn certain qualities as evil and approve of certain others as good. It explains why certain qualities are good and others are evil. Because the object of man's existence is that he should become a manifestation of God's attributes, that which reflects a Divine attribute is good, and should be sought and fostered, and that which runs counter to a Divine attribute is evil, and should be avoided. No person can even make a start in pursuit of the ultimate object without a firm determination to keep strictly to the paths of purity and righteousness, and to eschew all that may be in conflict with them. The universe and the laws that govern it are designed to aid and assist in the process (18:8). Certain moral qualities have been described as good because they assist in this process. Those that obstruct this process are described as evil. It is, as already stated, a characteristic of good qualities that they are positive and prevail over bad qualities, which are negative (11:115).

With reference to each moral quality, the Quran explains why it is regarded as good or bad. For instance, the exhortation to repel evil with that which is good is justified on the ground that this is the surest means of striking at the root of hatred and enmity - by converting an enemy into a firm friend (41:35). Transgression and oppression are condemned because they tend to create disorder and to destroy peace (7:56-57). Scornful behaviour toward other people is forbidden because it tends to set up a vicious circle. If it is persisted in, the weak and the poor, when they attain power and wealth in turn, will seek to humiliate those who used to

despise them and to treat them with contempt (49:12).

Extravagance is bad because it leads a person into evil company and to the misuse of God's bounties (17:28). Niggardliness and hoarding, which is the consequence of niggardliness, are condemned because they put wealth out of circulation and deprive its owners as well as others of the beneficent use of it, thus affecting the general welfare prejudicially (47:39). As regards envy, the Prophet has said: "Safeguard yourselves against envy, for envy eats up the sources of happiness as fire eats up fuel." As to adultery and fornication, the Quran says: "It is an impurity and an evil way" (17:33). In other words, it is a vice which produces a feeling of secret guilt in the mind and sullies it, and it is a wrong way of achieving the object underlying the sexual instinct, namely, the propagation and preservation of the species. It prevents birth or renders the paternity of the child doubtful, thus imperilling its proper care and upbringing.

Benevolence and beneficence are incumbent upon man, since all that he possesses - his faculties, his capacities, his wealth, and his substance - he has received from God. He must share all this with his fellow beings and be beneficent and benevolent in his turn as God has been bountiful to Him (28:78).

Islam has set up a gradation in moral qualities which enables a person to take stock of his moral development and progress for the purpose of discovering in what respect special care and effort are needed. A gradation is an indispensable for the moral development of man as a graduated course of studies is indispensable for the instruction of the human mind. Religion must furnish guidance for people of varying capacities who are at different levels of moral and intellectual development. It is necessary, therefore, that it should set forth gradations of moral values which should enable people to determine where they stand and what needs to be done in each case for further development. In this connection, the Quran states: "God enjoins equity, beneficence, and treatment like that accorded to kindred; and forbids evils that are not manifest, and those that are manifest and cause annoyance and those that cause injury to others. He admonishes you, so that you may be rightly guided" (16:91). Thus virtue and vice are each divided into three grades. All grades of vice must be eschewed and all grades of virtue must be achieved.

The lowest grade of vice is conduct that causes injury to others; for instance, all trespass against the person, property, interests, or honour of a fellow being. Most of these are crimes; the rest are civil wrongs and are punishable or remediable as such; all of them are moral offences. Legal effort at the regulation of human relations exhausts itself at that level. It is only moral effort that can carry the matter further. The next step in moral development is to avoid all conduct which, though not amounting to trespass and causing injury, would occasion annoyance to others and would offend their feelings. Examples of this are bad manners and various other kinds of social misbehaviour. These two classes of evil are manifested in external action, but the source of all evil is the mind, where evil designs are initially harboured and later issue into action. The third prohibition relates to all such thoughts and designs. It is only when these are controlled and barred that a person

safeguards himself completely against evil.

Similarly, three grades of virtue or righteous action are prescribed. The first (lowest) is described as equity, or equitable dealing. This means to do good equal to the good one receives from others; furthermore, it means that when one suffers a wrong, one should not impose, or insist upon the imposition of, a penalty in excess of the wrong suffered. This lowest standard of virtue finds expression in what is generally known as the Golden Rule. Although the Golden Rule by implication may enjoin turning the other cheek or walking the second mile, it does so by implication only. In Islam, the three grades of virtue are specified, and this step is merely the first one toward the goal. The next stage is that of conscious beneficence, the doing of greater good in return for good and the doing of good without expectation of any return; and forgiveness of wrong if in the circumstances it may reasonably be expected that forgiveness would help the wrongdoer reform himself. The last stage is instinctive beneficence, a beneficence that flows out from one as love and affection flow out toward one's kindred. Cultivated to that degree, beneficence would resemble a natural instinct; but having been acquired deliberately, it would be the highest moral quality. It would manifest itself toward a wrongdoer not only in forgiveness but in benevolence.

Islam attaches great importance to gradation in the process of the attainment of moral and spiritual excellence. The very first Divine attribute in the Quran is Rabb, meaning that aspect of the Providence of God which leads stage by stage toward perfection (1:2). It is also stated that one of the functions of a prophet is to train people who could in turn assist their fellows in achieving moral and spiritual perfection, stage by stage (3:80). It must be remembered, however, that progress toward perfection must be constant and continuous. It does not end with this life, but continues in the Hereafter. Even in Paradise the prayer of the righteous will be: "Our Lord, perfect unto us our light and remove from us our shortcomings" (66:9).

The Quran furnishes guidance as to how bad moral qualities may be discarded and good ones fostered. The very first necessity, of course, is to recognise and accept Divine guidance, which is always available (7:36).

An essential element in the effort toward achievement of moral and spiritual excellence is the certainty that however low a person may have fallen, it is always possible for him to rise. Islam teaches that man has been endowed with a pure nature. The Quran says that God has created mankind in accord with the nature designed by Him (30:31). The Prophet said: "Every child is born in accord with a pure nature endowed upon him by God." It is true that each person is subject to influences of heredity, upbringing, and environment, but these can, where necessary, be corrected or eliminated. Evil comes from outside and can be kept out, or having entered, can be discarded. There is no room for despair. The Quran says: "O My servants, who have committed excesses against their own souls, despair not of the mercy of Allah: surely, Allah forgives all sins. Verily, He is Most Forgiving, Merciful" (39:54). The Prophet warned emphatically against despair. He said: "He who says the people are ruined is the one who causes them

to be ruined," meaning that a feeling of despair is the surest means of bringing about failure and ultimate ruin.

The company of the righteous is another very important factor in the process of moral development (9:119). It is not necessary today to expatiate on the psychological aspect of this valuable direction - keeping company with the righteous. The influence of food and drink on moral and spiritual development has not yet been fully recognised, but it is clear, at least, that food and drink are directly related to physical health and growth, and these in their turn are surely related to moral and spiritual development. The Quran says that righteous conduct is promoted by observing purity in the matter of food and drink (23:52).

Social customs may sometimes constitute a hindrance in the way of moral development. In the scale of values, moral progress must be placed higher than conformity to social customs and habits, which have no inherent value beyond the fact that they have been observed over a long period of time. Such customs become burdensome impositions and should be discarded (7:158). All avenues from which evil might enter should be watched and guarded. Unregulated and unrestricted social intercourse between the sexes has led to the lowering of moral standards in many cases, and proper regulation is needed (24:31-32). The general rule of conduct in all matters where specific directions are not available is to follow the middle path, and to avoid excess of all kinds (2:144).

The greatest comfort, however, is to be found in the assurance that man has been created for the purpose of becoming a manifestation of Divine attributes (51:57). This means that he is capable of achieving that purpose. If in the pursuit of that purpose he should fall by the way, there is the further Divine assurance that God accepts repentance from His servants, and forgives their defaults (42:26).

Not every default entails a penalty. Many that we are not even conscious of are overlooked (42:31). Punishment follows upon deliberate wrongdoing, but Divine Mercy encompasses everything (7:157).

It is sometimes thought that the idea of wrong being wiped out by repentance fosters rather than checks wrongdoing. This is a complete misconception. Repentance does not mean that a person who deliberately commits wrong has only to say he repents and he can thereby escape the consequences of his evil conduct. The word for repentance used in the Quran is taubah, which means "turning away," turning completely away from evil and turning back to God along the path of righteousness. This involves a moral revolution which should engender intense repugnance toward evil and a constant yearning after righteousness, manifesting itself in conduct. All conduct, which includes thought, leaves an impress on the soul. True repentance means that the stain left by wrongdoing should be completely washed out through righteous conduct. Acceptance of repentance and forgiveness of wrongdoing imply that a stage has been reached where not only the evil committed is forgiven in the sense that the penalty involved is remitted, but that its consequences affecting the wrongdoer are also wiped out. A human being can forgive only in the limited sense of remitting the penalty, but Divine forgiveness has the quality of wiping

out the consequences also. The Prophet has said: "He who truly repents is like one who has committed no default."

There is also the assurance that good is positive and overcomes and destroys evil. "Surely, good overcomes and destroys evil. This is a reminder for those who would remember. Be thou then steadfast; for, surely, Allah suffers not the reward of the righteous to perish" (11:115). The Quran lays down that the recompense of evil is a penalty in proportion thereto, but that the recompense of good is without limit: "Whoso does evil will be requited only with the like of it; but whoso does good, whether male or female, and is a believer - these will enter the Garden; they will be provided therein without measure" (40:41).

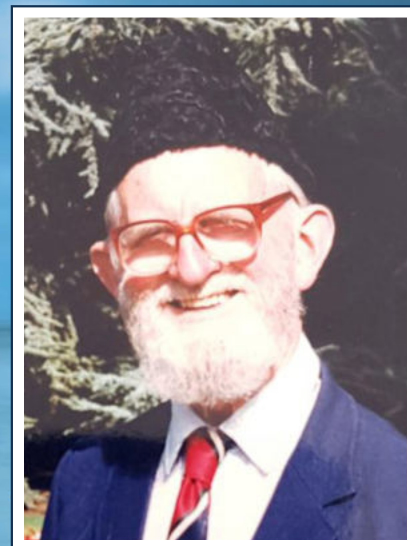
God does not wrong any of His creatures; on the contrary, He multiplies the consequences of all righteous conduct, and adds from Himself a vast reward (4:41).

Spiritual values are not separable from moral values, but they come into play more prominently with regard to the experience of communion with God. The exercise of moral values is in itself a valuable contribution in that regard. A true concept of the attributes of God, Prayer, remembrance of God, fasting, and all the other forms of worship are powerful aids toward spiritual development. The avenues of spiritual progress and development are open to all and are not barred against any. The essential condition is that a person should sincerely accept and firmly believe in Divine guidance and act in conformity with it. The concept of righteous action in Islam is action in conformity with the will of God, which is expressed in the guidance furnished by God to mankind through the prophets. Steadfastness in this course most surely leads to the enjoyment of communion with God (103:4).

The Quran says: "From among men are those who sell themselves in return for the pleasure of Allah: these are the true servants of Allah on whom the mercy and blessings of Allah descend" (2:208). All their thoughts, designs, and actions, their prayers, their worship, their sacrifices, in short, their life and their death, are solely for God (6:163). They arrive at a stage where, as the Prophet has said, God becomes their hands with which they work, and their feet with which they walk, and their eyes with which they see, and their ears with which they hear. The same concept has been expressed in the Quran. It says that those who put their faith in Allah as the only source of true beneficence, and then remain steadfast, enter into communion with God and become the recipients of revelation (41:31-32). These are the friends of God, with regard to whom it is said: "Behold, the friends of Allah shall certainly have no fear, nor shall they grieve - those who believed and kept to righteousness - for them are glad tidings in the present life and also in the Hereafter" (10:63-65). They enter upon the enjoyment of God's perfect favours in this very life. The Quran says that for him who fears his Lord and stands in awe of His Majesty and Glory there shall be two Gardens, one in this world, and one in the life to come (55:47). The culmination is reached when the Divine call comes: "O soul at peace, return to thy Lord; thou well pleased with Him; and He well pleased with thee. So enter thou among My chosen servants, and enter thou My Garden" (89:28-31).

Dead Recall This Life

Bashir Ahmad Orchard



Life on this planet is as evanescent as a dream; but just as the experiences in the nocturnal world are later recalled in wakefulness by the conscious mind so are actions in this world recalled by the soul in the Hereafter.

The Holy Quran teaches that after death the soul knows that its new condition is an embodiment of earthly thoughts and actions just as in this world radiant or ill health are embodiments of the food we eat or the thoughts we nurture. Wholesome food taken in correct measure enters the stomach and intestines where through the process of digestion it becomes transmuted into an intangible yet visible manifestation known as sparkling health; and likewise improper food is converted into ill-health. This similitude may be imperfect but is able to illustrate how, through quite a different process, the soul develops into a new creation in the Hereafter being an embodiment of its condition in this world.

The following Quranic passages confirm that the dead recall this life:

"Until when death comes to one of them, he says entreating, 'My Lord, send me back that I may do righteous deeds in the life that I have left behind.' Never, it is but a word that he utters. And behind them is a barrier until the day when they shall be raised again." (23:100, 101).

"Those whom the angels cause to die while they are wronging their souls. Then will they offer submission, saying 'We used not to do any evil.' 'Nay, surely, Allah knows well what you used to do. So enter the gates of Hell, to abide therein.' Evil indeed is the abode of the proud." (13:29,30).

"And Hell is brought near that day; on that day man will remember, but of what avail shall that remembrance be to him? He will say, 'O would that I had sent on some good works for my life here!'" (89:24, 25).

The soul possesses the faculty of memory for were this not so then its new birth in the Hereafter would be as meaningless as the doctrine of reincarnation. Memory is the medium by which a person remains conscious of his identity. He who completely loses his memory does not even know who he is or from whence he came. He sheds his former identity and commences to acquire a new one because he has no knowledge of his existence prior to the moment he lost his memory. This truth exposes the purposeless theory of reincarnation for if a person has no knowledge of his former existence then he knows not whether his form of rebirth on this planet is a reward or punishment. It is only natural, therefore, that the Holy Quran reveals that after death the wicked and the righteous will be cognisant of the course they trod in this world thereby retaining knowledge of their identity and the cause of their condign requital:

"And every man's works have We fastened to his neck; and on the day of Resurrection We shall bring out for him a book which he will find wide open. 'Read thy book. Sufficient is thine own soul this day as reckoner against thee'." (17:14, 15).

Every soul is conscious of its former existence in this world; and woe to those who waste away their lives unmindful of the purpose for which they were created; while blessed, indeed, are those who strive to win the pleasure of God by moulding their lives in conformity with the tenets of the Holy Quran and the commandments of the Holy Prophet Muhammad (May peace and blessings be on him) for they will find their peace and rest in the bosom of God. They are the ones whose light shall run before them in paradise and shall be constantly advancing from one stage of enlightenment to a higher one. (57:13).

The Holy Quran does not teach that the things of the next world are of a material nature, therefore a 'wide open book' is not to be interpreted literally. It is true that in the Holy Quran descriptions of heaven and hell have sometimes been likened to the things of this world but they are metaphorical in meaning. This is evinced from the following verse:

"But whoso is blind in this world will be blind in the Hereafter — nay even more astray from the way." (17:13)

This passage means that those who are blind to spiritual truths in this world will be blind in the Hereafter in as much as the light and joys of paradise will be hidden from them until such times as Almighty God out of His Infinite Mercy removes the scales from their eyes; for Islam teaches that Divine punishment is not everlasting.

Every soul will recall the events of this life after death; and this review has been referred to as a wide open book. This truth is not

difficult to understand and appreciate in the light of the extraordinary retentive power of the subconscious mind which borders on the miraculous. It has been well established that the subconscious mind is endowed with the power of perfect memory whereby it records in detail every event experienced from the earliest days of mental activity as indelibly as every scene is captured by the camera and every word preserved by the tape recorder. If the mind has the power of recording all the events and experiences of life then should such a wonder be beyond the capacity of the eternal soul? The following incidents reveal that the subconscious mind is endowed with a remarkable memory which seems almost uncanny.

"Dr. Prince once gave a young man a newspaper and told him to read short items near the centre of the page. After reading the item several times, the young man was asked to repeat as closely as he could the wording of the item he read. He was able to recall the item with a fair amount of accuracy.

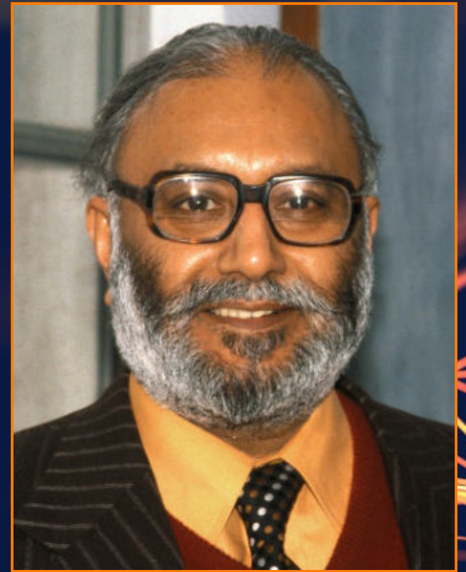
"Then, under hypnosis, he was asked the same question. Not only was he able to repeat the item word for word, he was able to repeat — word for word — the contents of the entire page. Every single item on that page had impressed itself on the memory of the supraconscious. Yet the man had only read the one item and concentrated on it, expecting to have to recall its wording.

"In a third unusual experiment Dr. Prince had a young woman walk past one display window of a large department store. Sometime later she was asked what articles had been shown in the window. This she was unable to do. She explained that she had been looking straight ahead when she passed the window and had only caught a slight glimpse of it out of the corner of her eye.

"How could she be expected to have seen or remembered anything on display in that window, she protested. But placed under hypnosis she proved to be quite mistaken. She had seen quite clearly what was in the window and had seen it with the Supraconscious, not the conscious level of the mind. Questioned again in hypnosis, she described the entire window display in minute detail." (The Magic Power of Your Mind: W. A. Germain).

The invisible forces of thought existed even before the creation of the universe for it is an attribute of God which manifests itself behind every form of creation and which will continue to operate even after the extinction of the universe. Memory is an expression of thought; and as the forces of thought are operative in both the ethereal and material realms, the capacity of the departed soul to recall the events of this life is consistent with reason.

All Praise belongs to Allah the Lord of all the Worlds.

Islam and Science, Concordance or Conflict?

This speech was delivered by Professor Abdus Salam (1926-1996), Nobel Laureate in Physics (1979), in Paris at the UNESCO House on April 27, 1984 at the invitation of the Organization 'Islam and the West'.

The Holy Quran and Science

Let me say at the outset that I am both a believer as well as a practising Muslim. I am a Muslim because I believe in the spiritual message of the Holy Quran. As a scientist, the Quran speaks to me in that it emphasises reflection on the Laws of Nature, with examples drawn from cosmology, physics, biology and medicine, as signs for all men. Thus

"Can they not look up to the clouds, how they are created; and to the Heaven how it is upraised; and the mountains how they are rooted, and to the earth how it is outspread?" (88:17)

and again,
"Verily in the creation of the heavens and of the earth, and in the alternation of the night and of the day, there are indeed Signs for men of understanding." (3:189-190)

Seven hundred and fifty verses of the Quran — (almost one eighth of the Book) — exhort believers to study Nature, to reflect, to make the best use of reason in their search for the ultimate and to make the acquiring of knowledge and scientific comprehension part of the community's life. The Holy Prophet of Islam (Peace be on him) emphasised that the quest for knowledge and sciences is obligatory upon every Muslim, man and woman.

This is the first premise on scientific knowledge with which any fundamentalist thinking in Islam must begin. Add to this the second premise — eloquently reinforced by Maurice Bucaille in his essay on "The Bible, the Quran and Science". There is not a single verse in the

Quran where natural phenomena are described and which contradicts what we know for certain from our discoveries in Sciences.
Add to this the third premise: in the whole of Islamic history there has never been an incident like that of Galileo. Persecution, excommunication (takfeer), even to-day, over doctrinal differences, but never, to my knowledge, for scientific beliefs. And paradoxically, the first Inquisition (Mihna) in Islam came to be instituted, not by the orthodox theologians, but by the so-called rationalists, the Mu'tazzala—theologians themselves—who prided themselves on the use of reason. The saintly Ahmad Ibn Hanbal was one of those subjected to the lash of their fury [1].

Early Islam and Science

How seriously did the early Muslims take these injunctions in the Holy Quran and of the Holy Prophet?

Barely a hundred years after the Prophet's death, the Muslims had made it their task to muster the then-known sciences. Founding institutes of advanced study (Boyut-ul-Hikma), they acquired an absolute ascendancy in the sciences that lasted for the next 350 years.

An aspect of reverence for the sciences in Islam was the patronage they enjoyed in the Islamic Commonwealth. To paraphrase what H. A. R. Gibb as written in the context of literature: "To a greater extent than elsewhere, the flowering of the sciences in Islam was conditional... on the liberality and patronage of those in high positions. So long as, in one capital or another, princes and ministers found pleasure, profit or reputation in patronising the sciences, the torch was kept burning."

The Golden Age of Science in Islam was doubtless the Age around the year 1000 CE, the Age of Ibn-i-Sina (Avicenna), the last of the mediaevalists, and of his contemporaries, the first of the moderns, Ibn-al-Haitham and Al-Biruni.

Ibn-ul-Haitham (Alhazen, 965-1039 CE) was one of the greatest physicists of all time. He made experimental contributions of the highest order in optics. He "enunciated that a ray of light, in passing through a medium, takes the path which is the easier and 'quicker' ", [2] In this he was anticipating Fermat's Principle of Least Time by many centuries. He enunciated the law of inertia, later to become Newton's first law of motion. Part V of Roger Bacon's "Opus Majus" is practically a copy of Ibn-ul-Haitham's Optics [3].

Al-Biruni (973-1048 CE), Ibn-i-Sina's second illustrious contemporary, worked in Afghanistan. He was an empirical scientist like Ibn-ul-Haitham; as modern and as unmedieval in outlook as Galileo, six centuries later. There is no question that Western Science is a Greco-Islamic legacy. However, it is commonly alleged that Islamic science was a derived science, that Muslim scientists followed the Greek theoretical tradition blindly and added nothing to the scientific method. This statement is false. Listen to this assessment of Aristotle by Al-Biruni:

"The trouble with most people is their extravagance in respect of Aristotle's opinions, they believe that there is no possibility of mistakes in his views, though they know that he was only theorizing to the best of his capacity."
Or Al-Biruni on mediaeval superstition:
"People say that on the 6th [of January] there is an hour during which all salt water of the earth gets sweet. Since all the qualities occurring in the water depend exclusively upon the nature of the soil. . . these qualities are of a stable

nature . . . . Therefore this statement . . . is entirely unfounded. Continual and leisurely experimentation will show to anyone the futility of this assertion."

And finally, Al-Biruni on geology, with this insistence on observation:
". . . But if you see the soil of India with your own eyes and meditate on its nature, if you consider the rounded stones found in earth however deeply you dig, stones that are huge near the mountains and where the rivers have a violent current: stones that are of smaller size at a greater distance from the mountains and where the streams flow more slowly: stones that appear pulverised in the shape of sand where the streams begin to stagnate near their mouths and near the sea — if you consider all this you can scarcely help thinking that India was once a sea, which by degrees has been filled up by the alluvium of the streams."

In Briffault's words [4] "The Greeks systematised, generalised, and theorised, but the patient ways of detailed and prolonged observation and experimental inquiry were altogether alien to the Greek temperament. . . . What we call science arose as a result of new methods of experiment, observation, and measurement, which were introduced into Europe by the Arabs . . . (Modern) science is the most momentous contribution of the Islamic civilisation."

These thoughts are echoed by George Sarton: "The main, as well as the least obvious, achievement of the middle Ages was the creation of the experimental spirit and this was primarily due to the Muslims down to the 12th century". One of the tragedies of history is that this dawning of the modern spirit in Sciences was interrupted; it did not lead to a permanent change of direction in scientific methodology. Barely a hundred years after Al-Biruni and Ibn-al-Haitham worked, creation of high Science in Islam effectively came to a halt. Mankind had to wait 500 years before the same level of maturity and the same insistence on observation and experimentation was reached once again, with Tycho Brahe, Galileo and their contemporaries.

The Decline of Sciences in Islam

Why did creative science die out in Islam? This decline, which began around 1100 CE, was complete two hundred and fifty years later. No one knows for certain. There were indeed external causes, like the devastation caused by the Mongol invasion. In my view however, the demise of living science within the Islamic commonwealth was due more to internal causes — firstly of isolation of our scientific enterprise and secondly of discouragement to innovation (taqlid). The later parts of the eleventh and early twelfth centuries in Islam (when this decline began) were periods of intense politically motivated, sectarian, and religious strife. Even though a man like Imam Ghazali, writing around 1100 CE, could say "A grievous crime indeed against religion has been committed by a man who imagines that Islam is defended by the denial of the mathematical sciences, seeing that there is nothing in these sciences opposed to the truth of religion" — even though Imam Ghazali could write this, the temper of the age had turned away from creative science, either to Sufism with its other worldliness or to a rigid orthodoxy with a lack of tolerance (taqlid) for innovation (ijtihad), in all fields of learning including the sciences.

Does this situation persist to-day? Are we

encouraging scientific research and inquiry?
Of the major civilisations on this planet, Science is the weakest in the Islamic Commonwealth. Some of us Muslims believe that while technology is basically neutral, and that its excesses can be tempered through an adherence to the moral precepts of Islam, science — on the contrary — is value-loaded; that modern science must lead to "rationalism", and eventually apostasy; that scientifically trained men among us will "deny the metaphysical presuppositions of our culture". Leaving aside the fact that high technology cannot flourish with high science and also leaving aside the insult to the "presuppositions of our culture" for implied fragility, I suspect that such an attitude towards Science is a legacy of the battles of yesterday when the so-called "rational philosophers", with their irrational and dogmatic faith in the cosmological doctrines they had inherited from Aristotle found difficulties in reconciling these with their faith.

One must remind oneself that such battles were waged even more fiercely among the Christian schoolmen of the Middle Ages. The problems which concerned the schoolmen were mainly problems of cosmology and metaphysics: "Is the world located in an immobile place; Does God move the primum mobile directly and actively as an efficient cause, or only as a final or ultimate cause? Are all the heavens moved by one mover or several? Do celestial movers experience exhaustion or fatigue?" When Galileo tried, first, to classify those among the problems, which legitimately belonged to the domain of Physics, and then to find answers only to those through physical experimentation, he was persecuted. Restitution for this is, however, being made now, three hundred and fifty years later.
At a special ceremony in the Vatican on 9 May 1983, His Holiness the Pope John Paul II, declared: "The Church's experience, during the Galileo affair and after it, has led to a more mature attitude . . . The Church herself learns by experience and reflection and she now understands better the meaning that must be given to freedom of research . . . It is through research that man attains to Truth . . . This is why the Church is convinced that there can be no real contradiction between science and faith. . . . (However), it is only through humble and assiduous study that (the Church) learns to dissociate the essential of the faith from the scientific systems of a given age."

The Limitations of Science

In the remarks I have quoted, the Pope stressed the maturity which the Church had reached in dealing with science; he could equally have emphasised the converse - the recognition by the scientists from Galileo's times onwards, of the limitations of their disciplines - the recognition that there are questions which are beyond the ken of present or even future Sciences and that "Science has achieved its success by restricting itself to a certain type of inquiry". And even in this restricted area the scientist of to-day knows when and where he is speculating; he would claim no finality for the associated modes of thought. In physics, this happened twice in the beginning of this century, first with the discovery of relativity of time and space, and secondly with quantum theory. It could happen again.

I have been asked to elaborate on this.
Take Einstein's discovery of relativity of time. It appears incredible that the length of a time interval — the age one lives — depends on one's speed — that the faster we move the longer we appear to live to someone who is not moving

with us. And this is not a figment of one's fancy. Come to the particle physics laboratories of CERN at Geneva which produce short-lived particles like muons, or the laboratories here at Saclay and make a record of the intervals of time which elapse before muons of different speeds decay into electrons and neutrinos. The faster muons take longer to die, the slower ones die early. Incredible but true.

Einstein's ideas on time and space brought about a revolution in the physicist's thinking. We had to abandon our earlier modes of thought in physics. In this context, it always surprises me that the professional philosopher who in the nineteenth century and earlier used to consider space and time as his special preserve has somehow failed to erect any philosophical systems based on Einstein's notions so far! The second and potentially the more explosive revolution in thought came in 1926 with Heisenberg's discovery of limitation on our knowledge. Heisenberg's Uncertainty Principle affirms, for example, that no physical measurements can tell you that there is an electron on this table and also that it is lying still. Experiments can be made to discover where the electron is; these experiments will then destroy any possibility of finding simultaneously whether the electron is moving and if so at what speed. And conversely there is an inherent limitation on our knowledge, which appears to have been decreed by "in the nature of things". I shudder to think what might have happened to Heisenberg if he was born in the Middle Ages — just what theological battles might have raged on the question whether there was a like limitation on the knowledge possessed by God.

As it was, battles were fought, but within the twentieth century physics community. Heisenberg's revolutionary thinking — supported by all known experiments — has not been accepted by all physicists. The most illustrious physicist of all times, Einstein, spent the best part of his life trying to find flaws in Heisenberg's arguments. He could not gainsay the experimental evidence — but hope was entertained that such evidence may perhaps be explained within a different theoretical framework. Such framework has not been found so far; will it ever be discovered?

Faith and Science

But is the Science of to-day really on a collision course with metaphysical thinking? Again the problem — if any — is not peculiar to Islam — the problem is one of Science and Faith in general. Can Science and Faith at the least, live together in "harmonious complementarity"? Let us consider some relevant examples of modern scientific thinking. My first example concerns the metaphysical doctrine of the creation from nothing. Today a growing number of cosmologists believe that the most likely value for the density of matter and energy in the Universe is such that the mass of Universe adds up to zero, precisely. If the mass of the Universe is indeed zero — and this is an empirically determinable quantity — the Universe shares with the vacuum state the property of masslessness. A bold extrapolation made ten years back then treats the Universe as a quantum fluctuation of the vacuum — of the state of nothingness. What distinguishes physics from metaphysics however is that by measuring the density of matter in the Universe we shall know empirically whether the idea can be sustained in the physicist's sense. If it cannot be, we shall discard it.

My second example is the Principle of the anthropic Universe — the assertion by some

cosmologists, that one way to understand the processes of cosmology, geology, biochemistry and biology is to assume that our Universe was conceived in a potential condition and with physical laws, which possess all the necessary ingredients for the emergence of life and intelligent beings. "Basically this potentiality relies on a complex relationship between the expansion and the cooling of the Universe, after the Big Bang, and on the intervention of chance at various levels", as well as on a number of coincidences which, for example, have permitted the Universe to survive a few billion years.

Howsoever the biochemist and the biologist may understand the role of chance in the evolution of the Universe, the physicist tries to understand the coincidences which I mentioned, in terms of the twin "Principles of Self-Consistency" and "Naturalness". This I will illustrate through a third example — through something I am currently working on myself.

As an extension of the recent excitement in physics — that is of our success in unifying and establishing the identity of two of the fundamental forces of Nature, the electric and the weak nuclear — we are now considering the possibility that space-time may have 11 dimensions. Within this context we hope to unify the electroweak force with the remaining two basic forces, the force of gravity and the strong nuclear force. Of these 11 dimensions, four are the familiar dimensions of space and time. The curvature of these familiar space and time dimensions determines the size and lifespan of our present Universe, according to Einstein's ideas. The curvature of the extra seven dimensions, we have newly postulated, is assumed to correspond to the existence of the electric and the nuclear charges.

But why don't we apprehend these extra dimensions directly? Why only indirectly through the existence of the electric and the nuclear charges? Why the difference between the four familiar space-time dimensions and the seven internal ones which, according to our present thinking, have an extent no larger than 10^{-33} cms?

At present, we make this a plausibility by postulating a self-consistency principle; we invent a field of force designed to guarantee such a configuration as the only stable self-consistent dynamical system which can exist. The theory works, for example, if and only if the number of extra dimensions is seven — no more — and most likely, no less. However, there will be subtle physical consequences in the form of remnants, like the recently discovered three degree black-body radiation which fills the Universe and which we know was a remnant of a later era in the evolution of the Universe. We shall search for these remnants. If we do not find them, we shall abandon the idea.

Creation from nothing, an anthropic Universe, extra dimensions — strange topics for late twentieth century physics —which appear no different from the metaphysical preoccupations of earlier times. But so far as Science is concerned, mark the provisional nature of the conceptual edifice, the insistence on empirical verification at each stage and the concept of driving self-consistency.

For the agnostic, self-consistency (if successful) may connote irrelevance of a deity; for the believer, it provides no more than an unravelling of a small part of the Lord's design — its profundity, in the areas it illuminates, only enhances his reverence for the beauty of the design itself.

As I said before, personally for me, my faith was predicated by the timeless spiritual message of Islam, on matters on which physics is silent. It was given meaning to by the very first verse of the Holy Quran after the opening:

**"This is the Book,
Wherein there is no doubt,
A guidance to the God-fearing,
Who believe in the Unseen."**

Concluding Remarks

There are a number of Muslims, who can influence decisions in their own countries. Let me say in all humility that to know the limitations of science, one must be part of living science; otherwise one will continue fighting yesterday's philosophical battles today. Believe me, there are high creators of Science among us — and potentially among our youth. Trust them; their Islam is as deeply founded, their appreciation of the spiritual values of the Holy Book as profound as anyone else's. Provide them with facilities to create Science in its standard norms of inquiry. We owe it to Islam. Let them know Science and its limitations from the inside. There truly is no conflict between Islam and modern Science.

Let me conclude with two thoughts. One is regarding the urge to know. As I said before, the Holy Quran and the teachings of the Holy Prophet emphasise the creating and the acquiring of knowledge as bounden duties of a Muslim, "from cradle to the grave". I spoke of Al-Biruni who flourished at Ghazna in Southern Afghanistan one thousand years ago. The story is told of his death by a contemporary who says: I heard, Al-Biruni was dying. I hurried to his house for a last look; one could see that he would not survive long. When they told him of my coming, he opened his eyes and said: Are you so and so? I said: Yes. He said: I am told you know the resolution of a knotty problem in the laws of inheritance of Islam. And he alluded to a well-known puzzle. I said: Abu Raihan, At this time? And Al-Biruni replied: "Don't you think it is better that I should die knowing, rather than ignorant?" With sorrow in my heart, I told him what I knew. Taking my leave, I had not yet crossed the portals of his house when the cry arose from inside: Al-Biruni is dead.

As my last thought, I would like to quote again from the Holy Book — a Book, the very sounds of which, in the word of Marmaduke Pickthall "move men to tears and ecstasy". More than anything else I know of, it speaks of the eternal wonder I have personally experienced in my own Science:

**"Though all the trees on earth were Pens
And the Sea was Ink
Seven seas, after, to replenish it,
Yet would the Words of Lord be never spent,
Thy Lord is Mighty and All Wise."**
(31:27)



1. A. J. Arberry, "Revelation and Reason in Islam", George Allen and Unwin, London 1957, p. 19.

2. H. J. J. Winter, "Eastern Science", John Murray, London 1952, p. 72-73.

3. Briffault, "Making of Humanity" p. 190-202 quoted from Muhammad Iqbal "The Reconstruction of Religious Thought in Islam", reprinted by M. Ashraf, Lahore 1971, p. 129-130.

4. H. Reeves, "The Birth of the Universe", p. 369, edited by J. Audouze and J. Tran Thanh Van, editors Frontieres, Paris 1982.

Thank for Allah's Beneficence

Translation of an Urdu poem by Hazrat Mirza Ghulam Ahmad عليه السلام, the Promised Messiah and Mahdi.



O Allah, Maker of things, Concealer of faults, All-Powerful;
O my Dear, my Benefactor, my Sustainer!

How should I thank You, O Bestower of Great Favours?
Where can I find the tongue to express my gratitude?

It is entirely Your grace and favour that You have chosen me;
Otherwise, there was no shortage of humble servants in Your court.

Those who vowed friendship turned into enemies;
But You did not abandon me, O Fulfiller of all my needs.

O my Unique Friend, O Refuge of my life,
You alone are sufficient for me; I can't do anything without You.

But for Your grace, I would have long been reduced to dust;
Then Allah knows where this dust would have scattered.

May my heart and soul and very being be sacrificed in Your way!
I know of none who loves like You;

Since the beginning, I have been brought up under the blessed shadow of Your protection;
Like a suckling was I nursed by You.

In no son of man have I found the fidelity that You have;
Nor have I come across, apart from You, any compassionate friend.

People say that the unworthy are not accepted;
But despite being unworthy, I have been granted acceptance in Your court.

So numerous are Your favours and bounties bestowed upon me;
They will remain uncountable to the Day of Judgement.

[Brahin-e-Ahmadiyya, part V, Ruhani Khaza'in, Vol. 21, p. 127]



ISLAMIC CALENDARS

Dr. Karimullah Zirvi

The Hijri Qamri Calendar

One of the Islamic calendars is called or calendar. It Hijri or Hegirian starts from the day of the Hijrah (emigration) of the Holy Prophet(s) ﷺ from Mecca to Medina. It is based upon the cycles of the moon rather than upon those of the sun, on which are based the Julian and Gregorian calendars. The Hijri Calendar year consists of twelve lunar months (some of twenty-nine and some of thirty days) their lengths vary because of the need to round out a year, otherwise a year is only 354 days, 8 hours, and 48 minutes long. The annual holidays thus advance about ten days each year so that in thirty-six years, Ramadan the month of fasting, moves around the entire solar year, sometimes taking place in winter, sometimes in summer. The Hijrah took place in September of 622 (The exact date is not known with certainty); the first day, 1st Muharram, of the year in progress coincided with 16 July 622, which was thus the first day of the first year of the Hegirian calendar (Since the Islamic day begins at sunset the evening of the day before was also 1st Muharram). Th e names of the months in the Islamic calendar are as follows:

1.	**Muharram**	The sacred month; the first month of the Islamic Calendar
2.	**Saffar**	The month which is void
3.	**Rabi'ul-Awwal**	The first spring
4.	**Rabi uth-Thani**	The second spring
5.	**Jamadi ul Awwal**	The first month of dryness
6.	**Jamadi ul Thani**	The second month of dryness
7.	**Rajab**	The revered month
8.	**Sha ban**	The month of division
9.	**Ramadan**	The month of great heat; the month in which the Holy Qur'an started to be revealed, and the month in which Muslims fast)
10.	**Shawwal**	The month of hunting; on the first day of this month is celebrated)
11.	**Dhul Qa dah**	The month of rest
12.	**Dhul Hijjah**	The month in which the Hajj is performed and 'Idul adhiyya is celebrated

[The Concise Encyclopaedia of Islam, Cyril Glasse, Stacey International, London, UK, 1989]

The Hijri Shamsi Calendar

In 1938, at the occasion of Annual Gathering, during his Sayr-i-Ruhani speech, Hadrat Khalifatul Masih II رضی اللہ عنہ stated that we should adopt an Islamic Calendar, which is based upon the cycles of the sun rather those of the moon. This way, we will be able to avoid use of the Christian Era Calendar. In January 1939, Hadrat Khalifatul Masih II رضی اللہ عنہ formed a committee for the preparation of a Hijri Shamsi Calendar. In January 1940, Hadrat Khalifatul Masih II رضی اللہ عنہ accepted the committee's recommendations, and a beautiful Hijri Shamsi Calendar was published by Nazarat Da'watu-Tabligh. The Calendar had Hijri Qamri, Hijri Shamsi and the Christian days, months and year. The significance of the Hijri Shamsi Calendar, started by Hadrat Khalifatul Masih II رضی اللہ عنہ, is like the C.E. Calendar, in which the year starts in January. Earlier, a Ca lender was Hijri Shamsi started during 'Uthmania Caliphate in which the year started from March instead of January. The significance of the names of the months used in the Islamic Hijri Shamsi calendar is that these reflect various significant events in Islamic history. The year 2002 AD corresponds to 1422-1423 AH (After the Hijrah) and 1381 HS (Hijri Shamsi). The names of the months in the Calendar are as follows:

1.	**Sulh**	January
2.	**Tabligh**	February
3.	**Amman**	March
4.	**Shahadat**	April
5.	**Hijrat**	May
6.	**Ehsan**	June
7.	**Wafa**	July
8.	**Zahur**	August
9.	**Tabuk**	September
10.	**Ikha**	October
11.	**Nabuwwat**	November
12.	**Fatah**	December



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Northwest Region – Regional Charity Walk



Majlis Ansarullah Northwest Region conducted a Regional Charity Walk in Buile Hill Park in Eccles which is part of Salford on 30.08.2020 at 11:30 a.m. By the Grace of Allah total numbers of participants including Ansar, Khuddam and Atfal were 40. Usually a large number of participants attend this event with their kith and kin every year, but because of COVID19 only few members were invited.

The purpose of this Charity Walk is to fulfil the commandments of Allah the Almighty and to endeavour to spend our wealth, time and energy to help people in Third world.

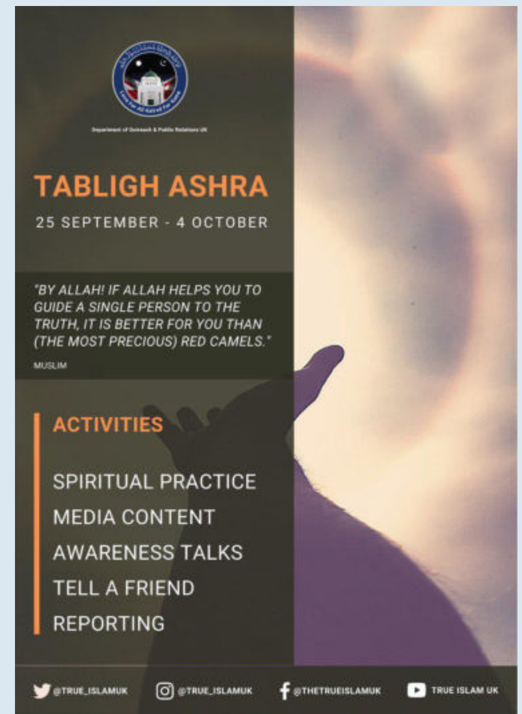
The total distance which attendees covered was more or less 2.5 miles.
The objective for organising this Charity Walk is to raise awareness and funds for Masroor Eye institute which is being constructed in Burkina Faso (West Africa).





Majlis Slough - Tabligh Ashra

25th September – 4th October



Tabligh Committee Meeting

A combined Tabligh Committee Meeting of Jama'at and Majlis Ansarullah was held on 24th September to plan for the Tabligh Ashra.

Tahajud Prayer at home

Members were encouraged to offer Tahajud Prayers at their homes on 27th September and 4th October. The members of Majlis Ansarullah were reminded by phone calls and group WhatsApp messages. 14 members offered Tahajud Prayer on the day.

Voluntary Fast

Members were also reminded and encouraged to offer Nafli Fast (Roza) on Monday and/or Thursday during the Ashra. They were also updated with the Sehri timings.

Tabligh Awareness Talks

During the month, on 25th and 30th September (During Ashra Tabligh) two Tabligh Awareness Talks were organized with the help of local Jma'at. The duration of each session was 40 and 50 minutes respectively and 22 members, in total, attended the session, along with their family members.

Importance of Tabligh through Social Media

Majlis Ansarullah Slough organised an AWARENESS TALK in collaboration with the local Jama'at. Respected Murabbi Rabeeb Ahmad Mirza Sahib gave an inspirational speech (in English and Urdu) on the importance of Tabligh, referring to the words from Hazrat Promised Messiah عَلَيْهِ السَّلَام and His Khulafa and the incidences from the lives of Jama'at dignitaries. Members had the opportunity to ask questions in the end, which was very well received. The event was advertised throughout the Nasir Region.



The programme lasted for 50 minutes and

attended by 18 Ansar from Slough along with 49 of their family members. Total attendance was around 80.

Is Hazrat Isa عليه السلام Dead?

The second talk was based on the discussion of hazrat Isa's عليه السلام death. Mansoor Ahmad Sahib delivered a lecture on the topic with the opportunity for the members to ask questions in the end. This was attended by 20 Ansar along with 33 of their family members.



Tabligh Class

A Tabligh Class was held on 2nd October in which the Muntazim Sahib Tabligh delivered a lecture on the reality of Christianity in the words of Hazrat Promised Messiah عليه السلام. The Class was attended by 16 Ansar members and the duration was for 30 minutes.

Slough Majlis – Isar Activity

Food Donation to "Slough Outreach" - A local charity

On 12th September, 90 homecooked hot meals (rice with chicken curry) were distributed to the vulnerable and homeless members of local community. The food was cooked and packed by 8 different Ansar and their families. 12 members in total took part in this activity. The food was liked by the beneficiaries. The charity appreciated the efforts and commented their pleasure after the event on social media. They invited the majlis to serve again in the next month



Bashir Region – Isaar Report

On Sunday 16th of August 2020 at Danbury Avenue Roehampton
40 Ansar of three Majalis participanted with included
1. Roehampton 2.Roehampton Vale 3.Richmond park
Started at 9:30 with recitation of Holy Quran, folowed by:



- Welcome Speech of Nazam-e-Ala Bashir region Ch Asmatullah sahib
- Speech by Naib Sadr Shakil Butt sahib
- Program announcements and advices Dr Imtiaz Ahmad sahib
- Waqar e Amal started with silent prayer led by Naib Sadr Ansarullah UK
- One group started litter picking in local ground and surrounding area.
- Second group went to Roehampton Vale area where we have our centre at Alton Road Roehampton.
- Waqar e Amal finished at 12pm.

East Midlands Region – Tabligh Meeting

On Tuesday 29th September 8pm we held our East Midlands Region Tabligh meeting via Zoom. We started with Tilawat, followed by silent prayers, then reading of the Tabligh Ashra briefing. Our guest speaker was Syed Aamir Sikander Sahib who spoke on 'Tabligh during the Covid Crisis'. He gave the participants many practical examples of how to be more involved in Tabligh activities even during lockdown. This was followed by a discussion about reporting during the Tabligh Ashra period by the Regional Nazim Tabligh. We ended with a question answer session. Altogether 13 Ansars attended.

Noor Region – Seerat un Nabi Conference

Event: Regional Seerat un Nabi Conference
Via: Zoom
Date: Sunday 19th July 2020
Participants: 82 people including 13 guests

Nazim-e-Ala, Hayat Mirza Sahib chaired the Seerat un Nabi Conference which commenced with the recitation, Urdu and English translation of the Holy Quran by Zahoor Ahmed Sahib. This followed by Nazm which was delivered by Naseer Ahmed Sahib and English translation by Qamar Syed Sahib.

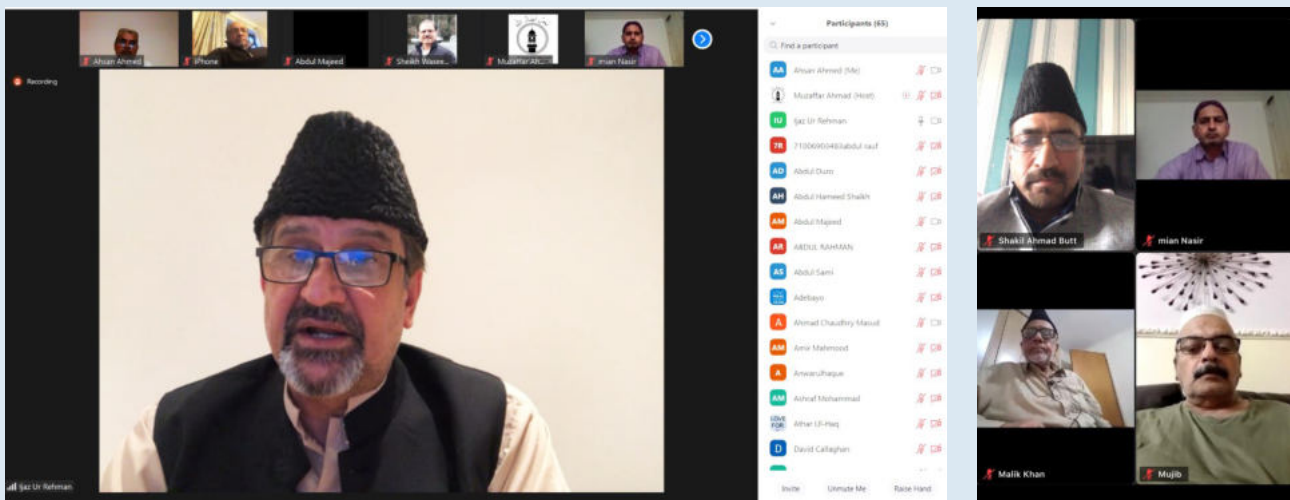
The keynote address was delivered by Raza Ahmed Sahib in English and Urdu translation. In light of the current topic of slavery and Black Lives Matter, Reza Sahib beautifully explained the teachings and practice of the Holy Prophet ﷺ on slavery and equality. This was followed by a brief question and answer session.
Raza Ahmed Sahib concluded the forum with silent prayers.

Northwest Region – General Meetings

Northwest Region was honoured to hold two seperate Virtual Regional Ansarullah General Meetings. By the Grace of Allah Almighty we were privileged by the presence of Respected Sadr Ansarullah UK who presided both above mentioned Virtual meetings.

The first Virtual Regional General Meeting took place on 20.08.2020 at 20:30 hours with the following Majalis:
1. Manchester West 2. Bolton 3. Blackburn 4. Liverpool 5. North Wales

The second Virtual Regional General Meeting was held on 22.08.2020 at 19:00 hours with the following Majlis:
1. Manchester North 2. Manchester South 3. Manchester East 4. Stockport 5. Preston



Both Virtual Regional General Meetings were chaired by Sadr Majlis Ansarullah UK.
The meetings started with the recitation of the Holy Quran followed by its translation in the English language. Recitation and translation of Holy Quran was done by Dr. Ijaz Ahmad Sahib in the first meeting and in the second meeting it was done by Malik Abdul Hakeem Khan Sahib. The pledge of Majlis Ansarullah was led by Sadr Majlis Ansarullah UK in both the above mentioned virtual meetings.

Sadr Majlis Ansarullah then gave a brief update about the construction of Masroor Eye institute in Burkina Faso. Respected Sadr Sahib explained the virtues of sacrificing wealth and requested all Ansar brothers to donate wholeheartedly for this noble cause. Sadr Sahib mentioned Majlis Ansarullah UK has been blessed to be given the opportunity by Huzur e Aqdas ﷺ to construct and run the institute. It is a huge responsibility and may Allah Ta'ala enable the Majlis to fulfil the test posed in it by Huzur e Aqdas ﷺ

At the end, Sadr Sahib answered various questions raised by Ansar brothers. Both meetings were concluded with silent prayer led by Sadr Sahib. The total attendees in both Virtual Regional General

مربی سلسلہ مشنری انچارج آئر لینڈ نے کی جس کا عنوان " Holy Prophet saw Equality, Justice & abolition of slavery" تھا۔ آپ نے سیرت النبی ﷺ سے کئی واقعات پیش کئے کہ کس طرح ہمارے پیارے آقا و مولیٰ محمد ﷺ نے انصاف کا بول بالا کیا اور معاشرے سے غلامی کو تدریجاً ختم کیا جس کا اقرار مستشرقین نے بھی کیا۔





حضرت مسیح موعودعلیہ السلام کا عربی قصیدہ مکرم ٹوبی افرام صاحب نے پیش کیا جس کے بعد اس جلسہ کے صدر مجلس مکرم رفیق احمد حیات صاحب امیر جماعت احمدیہ نے تقریر کی ۔ آپ کی تقریر کا عنوان "Holy Prophet saw – the Perfect Human" تھا۔آپ نے اپنی تقریر میں سیرت النبی ﷺ کے بارے میں حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز کے اقتباسات پیش کئے ۔

آخر پر مکرم امیر صاحب نے اختتامی دعا کروائی ۔ یہ پروگرام تقریبا ایک گھنٹہ جاری رہا۔
رپورٹ کے مطابق ان پروگراموں کو دنیا بھر سے 7000 سے زائدافراد یا گھرانوں نے یوٹیوب اور فیس بک کے ذریعہ IT براہ راست دیکھا ۔ اس کے علاوہ سوشل میڈیا کے ذریعہ تقریباً 35000 سے زائد افراد تک اسلام احمدیت کا پیغام پہنچا۔

ان جلسوں کو کامیاب بنانے کے لئے مجلس انصار اللہ برطانیہ کی سوشل میڈیا ٹیم مکرم اظہر اقبال صاحب معاون صدر۔مکرم ضیاء فاروقی صاحب ،مکرم مظفر احمد صاحب ، مکرم چوہدری کلیم احمد صاحب ،مکرم احسن احمد کاہلوں صاحب ،مکر م مرزا عثمان صالح صاحب نے بھر پور کام کیا۔ جبکہ صدر مجلس کی منظوری سے ایک کمیٹی نے اس سلسلہ میں بھر پور تعاون کیا جس میں مکرم شکیل احمد بٹ صاحب (نائب صدر) ۔مکرم احمد نصیر الدین صاحب (قائد تبلیغ) ۔ مکرم محمد محمود خان صاحب (قائد عمومی) اور خاکسارراجہ برہان احمد مربی سلسلہ (قائد تعلیم) شامل تھے ۔





اس پروگرام کی صدارت مکرم شکیل احمد بٹ صاحب نائب صدر مجلس انصار اللہ برطانیہ نے کی۔ آپ نے اس بات کا ذکر کیا کہ جماعت احمدیہ میں حضرت مصلح موعودؓ کی راہنمائی میں جلسہ ہائے سیرت النبی ﷺ کا آغاز 1927ء میں ہوا۔اسی طرح آپ نے حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز کا اقتباس پیش کیا، جس میں آنحضرت ﷺ کی سیرت سے متعلق کتب کو کثرت سے پھیلانے کی تلقین کی تھی۔تو مجلس انصار اللہ برطانیہ نے،خلیفہ وقت کی آواز پر لبّیک کہتے ہوئے، اورآنحضرت ﷺ سے حقیقی محبت کے اظہار کی خاطر،کتب لائف آف محمد ﷺ کو غیر احمدیوں میں،تقریباً ایک لاکھ کی تعداد میں پرنٹ کروائیں اور تقسیم کرنے کی سعادت پائی۔ پروگرام کے آخر پر تمام شرکاء،انتظامیہ اور ناظرین و سامعین کا شکریہ ادا کیا۔پروگرام کی اختتامی دعا مکرم نصیر احمد قمر صاحب نے کروائی۔ جلسہ سیرت النبی ﷺ بزبان اردو ایک گھنٹہ اور 23منٹ جاری رہا۔

جلسہ سیرت النبی ﷺ بزبان انگریزی مؤرخہ 26جولائی 2020بروز اتوار برطانیہ وقت کے مطابق شام 5بجے ہوا۔ مکرم فیروز عالم صاحب مربی سلسلہ انچارج بنگلہ ڈیسک نے سورہ آل عمران آیات32 تا 35کی تلاوت اور انگریزی ترجمہ پیش کیا ۔ مکرم ڈاکٹر اعجاز الرحمٰن صاحب صدر مجلس انصار اللہ برطانیہ نے شرکاء پروگرام اور ناظرین و سامعین کا شکریہ ادا کیا نیز اس بات کا اظہار کیا کہ اللہ تعالیٰ ان جلسہ ہائے سیرت النبی ﷺ کا انعقاد ہم سب کے لئے بابرکت کرے۔





مکرم مؤید حامد صاحب نے حضرت مسیح موعود علیہ السلام کا نعتیہ منظوم کلام پیش کیا جس کے بعد اردو اشعار کا انگریزی ترجمہ خاکسار راجہ برہان احمد مربی سلسلہ قائد تعلیم مجلس انصار اللہ برطانیہ نے پیش کیا۔ جلسہ کی پہلی تقریر مکرم ابراہیم نونن صاحب

رپورٹ آن لائن جلسہ ہائے سیرت النبی ﷺ
زیر اہتمام مجلس انصار اللہ برطانیہ

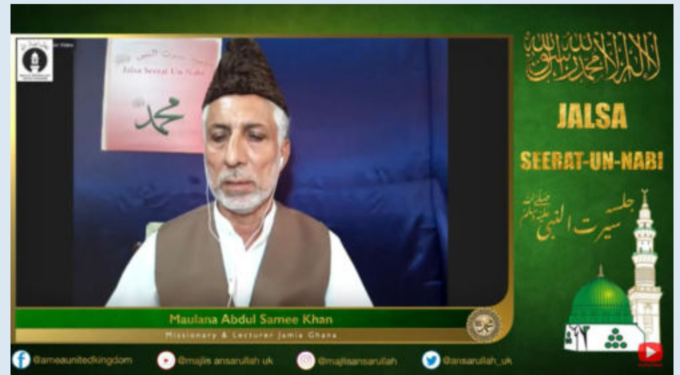
الحمد للہ ثم الحمد للہ مجلس انصار اللہ برطانیہ کو موجودہ حالات کے پیش نظر اردو و انگریزی زبان میں جلسہ ہائے سیرت النبی ﷺ مؤرخہ 25اور 26جولائی 2020ءبروز ہفتہ اور اتوار منعقد کرنے کی توفیق ملی ۔





اس سلسلہ کا پہلا پروگرام مورخہ 25 جولائی 2020 بروز ہفتہ برطانیہ وقت کے مطابق شام 5 بجےشروع ہوا ۔ مکرم محمود وردی صاحب مربی سلسلہ انڈونیشیا ڈیسک لندن نے سورۃ الاحزاب کی آیات 22تا 24 کی تلاوت و اُردو ترجمہ پیش کیا ،جس کے بعد نعتیہ منظوم کلام حضرت خلیفۃ المسیح الرابع رحمہ اللہ "حضرت سید وُلد آدم ﷺ" مکرم عمر شریف صاحب نے اپنی مترنم آواز میں پیش کیا ۔اس جلسہ کی پہلی تقریرمکرم نصیر احمد قمر صاحب (ایڈیشنل وکیل الاشاعت۔لندن) نے کی جس کا عنوان تھا "ہم حضرت محمد ﷺ کو خاتم النبیین مانتے ہیں"۔آپ نے حضرت اقدس مسیح موعود علیہ السلام کی تحریرات سے ختم نبوت کے صحیح معنی اور جماعت احمدیہ کا عقیدہ نہایت مؤثر انداز میں پیش کیا۔



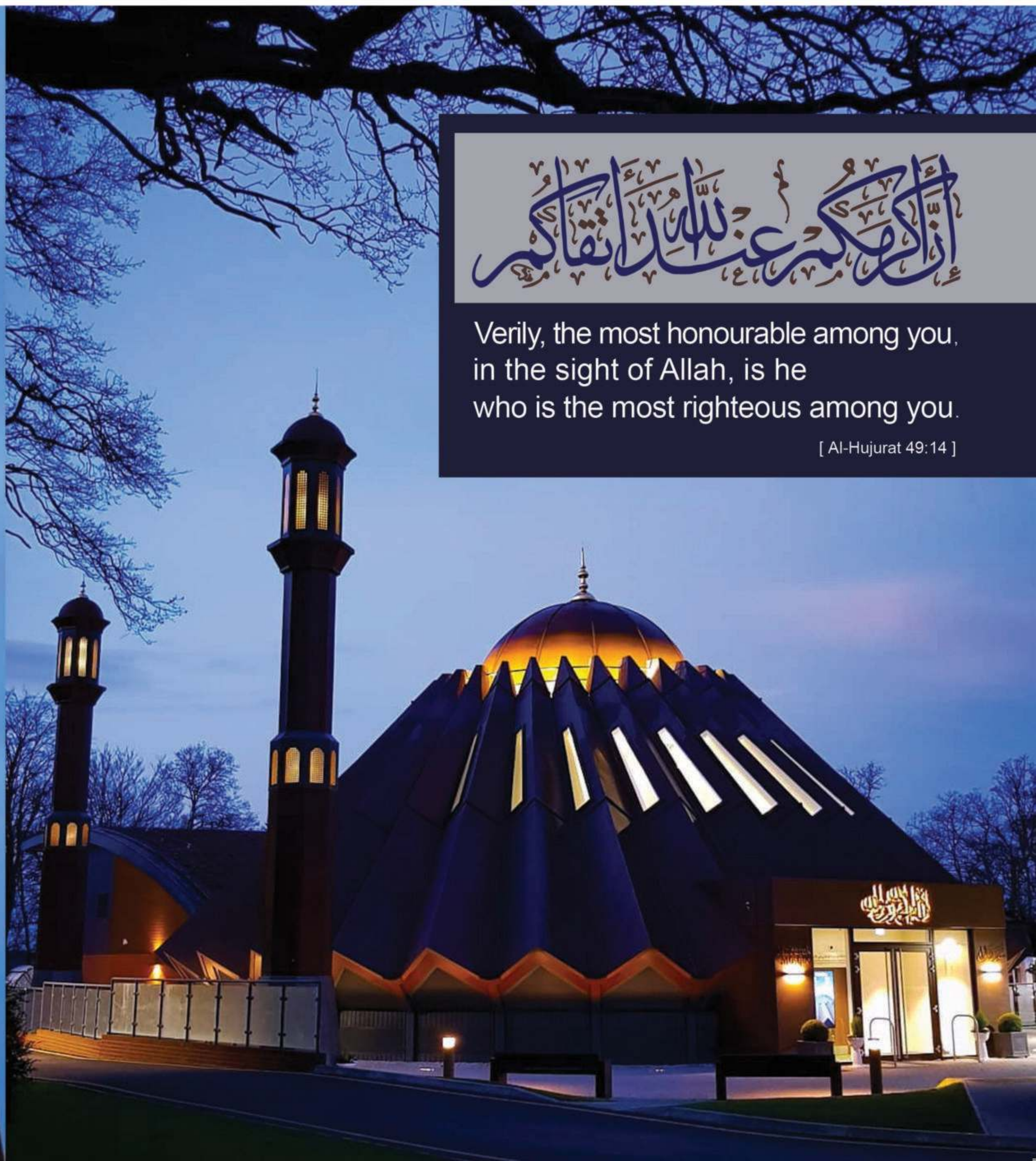


اس تقریر کے بعد ایک اور نعتیہ منظوم کلام حضرت ڈاکٹر میر محمد اسماعیل صاحبؓ "بدرگاہ ذیشان خیر الانام" مکرم خالد محمود بٹ صاحب نے پیش کیا۔ جلسہ کی دوسری تقریر مکرم عبد السمیع خان صاحب (مربی سلسلہ ۔ سابق ایڈیٹر روزنامہ الفضل ربوہ ۔استاد جامعہ احمدیہ غانا) نے کی ۔ آپ کی تقریر کا عنوان " آنحضرت ﷺ دور جدید کے لئے بھی اسوہء کامل ہیں" تھا۔ آپ نے احادیث نبویہ کے حوالے سے سیرت النبی ﷺ ناظرین و سامعین کے سامنے پیش کی نیز کس طرح یہ اسوہء کامل آج بھی ہمارے لئے مشعل راہ ہے اس کا بیان کیا۔

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MAJLIS ANSARULLAH
UNITED KINGDOM



MASROOR
EYE INSTITUTE

Huzoor e Aqdas (May Allah be his helper) has graciously given us the responsibility to construct and operate the Masroor Eye Institute in Burkina Faso, West Africa. This will, inshaAllah, be a state-of-the-art teaching eye hospital which is being built at this time with planned completion and opening in 2020. The cost of this project will be over 1 million pounds. Once complete this 'sadqa jaria' will benefit the whole of West Africa, providing premium eye treatments to thousands of patients every year. If you donate £10,000 or more, you will inshaAllah be invited to the inauguration ceremony. Donations of £5,000 or more will inshaAllah be acknowledged in the hospital.

MASROOR EYE INSTITUTE

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PROJECTS
Supported by Majlis Ansarullah United Kingdom

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Please donate wholeheartedly on behalf of yourself, your loved ones and for relatives who have passed away to partake from ongoing blessings of this 'sadqa jaria'.

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